

To a farther ANSWER,

T O

The Rev. Dr. JOHN TAYLOR of NORWICH,

H 1-3

Covenant of Grace,

A N D

Baptism the Token of it, &c.

By GRANTHAM KILLINGWORTH.

Great men are not always wise: neither do the aged understand judgment. Therefore I said, hearken to me, I also will shew mine opinion. Behold, I waited for your words; I gave ear to your reasons, whilst you searched out what to say. Yea, I attended unto you: and behold, there was none of you that convinced Job, or that answered his words. Job xxxii. 9, 10, 11, 12.

L O N D O N

Printed for R. BALDWIN, in Peter-Noster-Row. 1758.

[Signature]

FORERUNNER

To a former ANSWER, it need be

OF

The Rev. JOHN TAYLOR, M.A.

H. 2

GOVERNMENT OF GREECE

AND



Baptism the taken of it, &c.

BY GRANTHAM KILLINGWORTH

Great was our joy when we received from the Rev. Mr. Taylor, a copy of his new and improved edition of the Greek Testament, which we have now the pleasure to present to the public. It is a work of great value, and one which we are sure will be highly appreciated by all who are interested in the study of the Greek language and the history of the Christian Church.

L O N D O N

Printed for R. BARNARD, in Pall Mall, 1793.

[PUBLISHED BY]

W. A.

FORERUNNER

To a farther ANSWER, if need be,

T O

The Rev. Dr. JOHN TAYLOR of *Norwich*,

H I S

Covenant of Grace, and Baptism the Token of it, &c.

EXPERIENCE convinces us, that there are gentlemen, even in this age of free enquiry, so bigotted to certain opinions and customs, that, in order to uphold and promote them, they frequently repeat the very same arguments which have been often answered, without taking the least notice of those answers. Was this practice confined only to those of the lowest understanding, it would not be so much wondered at; but when men of the first rank for learning and abilities do the same, what must the impartial and judicious think of them and their opinions? That several of the highest character have done so has been made appear; and the pamphlet now before us, is a fresh instance, how powerfully *the prejudices of education and prepossession, bias and entangle the human mind*. As a proof of this, if the enquiring reader desires truly to understand the several covenants which God made with Abraham, who is stiled in scripture the *father of all them that believe*, Rom. iv. 11, let him read the *Appendix*, subjoined to the *Examination of Dr. James Foster's Sermon of Catholic Communion*; in answer to *Infant Baptism a reasonable Service*: A piece written on the same subject, and in like manner with this before us. In that Appendix the reader may see the covenant which God made with Abraham, Gen. xvii. 1—14, distinctly and clearly explained verse by verse. And the au-

4. *A Forerunner to a farther Answer, &c.*

thor has also clearly shewn it to be the prior covenant which God made with him, Gen. xii. 1—4, which is referred to, and treated of by the apostles in the New Testament : So that this Appendix is a sufficient answer to what Dr. Taylor has lately published on that subject. For from thence it appears, that the doctor is so far from having scripture authority on his side, that the sacred texts are directly contrary to his whole scheme : A scheme obscure and intricate, if I may not be allowed to say absurd and unintelligible ; studiously contrived and calculated to subserve his notions about a national profession of religion, as arising from infant church-membership, and of mankind becoming christians from generation, instead of regeneration ; or the being *born again of water and of the spirit*, without which Christ himself assures us, *no man can enter into his church or kingdom*, John iii. 3, 5. So that the doctor's is a scheme quite contrary to the nature of the christian institution and order of the gospel, as taught by our blessed Lord and his apostles ; for his *kingdom is not of this world* ; nor his church built conformable to Jewish rites, nor to forged customs ; *not after the law of a carnal commandment, disannulled for the weakness and unprofitableness thereof* ; but in the practice of virtue, piety, and humble obedience, *after the power of an endless life* : Christ being the surety of a better testament, the mediator of a new and better covenant, established upon better promises, with laws and sanctions every way suited to the mind, the reason, and conscience of adult mankind ; a covenant, which, in direct opposition to the doctor's scheme, is established, more wisely established, upon personal conversion or true actual discipleship, thro' preaching the word of life, the gospel of our salvation ; and succeeded as the true and proper effects thereof in the hearers, by sincere repentance, stedfast faith, and due obedience to the precepts and ordinances of the Son of God. A scheme of religion every way worthy of God and fit for men ; and as such, clearly and plainly taught, and abundantly set forth in the sacred scriptures, the only rule of faith and life to christians.

But as to Dr. Taylor's scheme, instead of having clear evidence and plain scripture on its side, his arguings may justly be rejected as weak, trifling, and obscure inferences, the result of tedious, perplexed, and intricate deductions, such as he himself would reject and despise, if urged against him in the trinitarian controversy, in those concerning personal election and reprobation, or the doctrine of original sin, &c. Nor would such arguments have been made use of here, if he could have found any thing clear and convincing,

To Dr. Taylor's Covenant of Grace, &c. 5.

to have been understood by those for whom the gospel of Christ was intended, according to Isa. xxxv. 8. & Cor. iv. ii. iii. chapters : And would as certainly have been ridiculed and exposed from some writers on any other subject, by the authors of the Monthly Reviews and Lloyd's Chronicle, if they had thought it worthy of any notice at all. How much therefore is it to be lamented, that the writings of the learned are not entirely consistent, and their pens always devoted to the cause of truth, instead of being so often employed to vindicate error, and prostituted in the defence of such human schemes and ceremonies, whereby divine truth is obscured, even to the *setting aside the commandments of God, that they may hold their own traditions, and making the word of God of none effect thra' their traditions which they have delivered*, Matth. xv. 3, 6, 9. Mark vii. 7, 8, 9, 13.

Dr. Taylor's pamphlet is indeed a work of much and long study, delivered by him in several sermons, from Gal. iii. 17. eight years ago last May ; and of which he soon after said, as I was then informed, *he believed (designed) or did not know but he should print them*. Since that they have been new modelled, sent about the kingdom to his friends, both in town and country, to be corrected and compleated *, and are at last come to the publick, scarce any thing more for substance than what had been done by others, and has been answered long ago. Indeed his friends, by prevailing with him to leave out what he had written for the sprinkling of infants, have thereby prevented such animadversions as might otherwise have been made upon that head. † But how they came to permit such a preface to be printed with it, I cannot conceive ; tho' in Lloyd's Chronicle the whole is reprinted, after the substance of about 50 pages of the work, with this high applause : ' His preface is too much a curiosity, and does him too much honour to be omitted

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* Soon after I went to London last spring, I was told that Dr. Taylor was about to publish a piece on the covenant. After which I asked his printer concerning it, and was answered, *it will be about an eighteen penny thing*. And the latter end of August, before I returned to Norwich, I enquired when it would come out, and was then told, *it is not yet compleated*.

† An intimate friend of the doctor's, into whose hands it had been put for examination and correction, before it was sent to London, told one of our ministers at —, *Dr. Taylor has written a piece upon the covenant concerning infant baptism*. Then said, *It will make work for somebody*. And being asked *Who*, replied, *May be for Mr. Killingworth*. And further said, *The doctor will not allow ye to be right in the mode*.

6 *A Forerunner to a farther Answer, &c.*

‘without manifest injustice to him and our readers.’ This I had neither seen nor heard of till after I had finished my remarks upon it; and must own that it is indeed a *curiosity*; but the little regard which is due to such recommendations, is too apparent; because the very first sentence of it is sufficient to make any judicious thinking man throw aside the book as unworthy of notice, and read no farther. For the doctor after saying, ‘I freely own, that the force of education and prepossession is very great, and acteth insensibly upon the human mind, especially in matters of religion;’ *adds these most remarkable words*, inasmuch that had I been educated in different sentiments, it is possible this very book might have been wrote in support of them, and not of those which are now therein advanced.’ A very strange expression, if not impossible to be true; for *this very book* can never be any thing but what it really is: It might, indeed, never have been written, or he might have wrote another quite different book in support of the quite contrary sentiments, if it had not been for his education and prepossession. Moreover, these words of his preface plainly imply, that the doctor’s sentiments on this subject, with his correspondent practice, were not received by him upon conviction, arising purely from the sacred scriptures, the word of God, as every sincere and rational christian’s ought to be, but were by him imbibed from his parents and tutors; and that they are not clearly revealed, nor plainly to be found in scripture, but are even contrary thereto, because the doctor here owns, that if he had been educated in different sentiments, there is so little evidence in scripture for his present opinions herein, that it is possible this very book (or some other instead of it) might have been wrote by him in support of the quite contrary sentiments and practice. However, tho’ the first sentence of this short preface is so very unaccountable, yet we have therein a glaring proof, that what he says in the conclusion of it, is a most undoubted truth; namely, *I am not fit to be set up for a standard—I am not worthy to have any followers.* And whether his being so much led, as himself acknowledges, by the force of education and prepossession to so high a degree, that if he had been educated in different sentiments, he might have wrote in support of them, makes it at all probable, that he has not in this, and other pieces, been writing under any bias, or that he has honestly endeavoured to free his mind from every prejudice, as he might have done, by more carefully attending to the means of better information, which have been put into his power. That he has not done so, there can surely be no doubt with the impartial reader, when

which he comes to see, that almost every thing in his pamphlet was answered many years before it was printed; and yet as if he had therein thoroughly examined those answers, he would have his readers believe, that his piece is now published; *with a pure and sincere intention to dispose them to judge impartially, according to the evidence produced, without any regard to his opinion.* What readers they must be, who can rest satisfied with the doctor's evidence, I shall not pretend to say; for the last words seem to look as if he entertained a very mean and contemptible opinion of some people, as if he thought they were not in themselves rightly disposed to judge impartially in this controversy, according to the evidence produced; but, on the contrary, would pay so great a deference to his opinion, as to set him up for the standard of truth. Tho' surely there never was a real christian so weak, so destitute of understanding and judgment, as to set a man up for the guide and director of his conscience in matters of religion, who has been so strangely biased thro' the force of education and prepossession, as zealously to write a book on the obscure and intricate side of this controversy; and therein acknowledge, that if he had been educated in different sentiments, he might have wrote a book on the quite contrary side of this same controversy. There was no occasion therefore (nay how absurd is it) for him to make this display of his humility tho' ever so true: *I am not fit to be set up for a standard; I am not fond of gaining followers; I am not worthy to have any, follow Christ.* Some persons perhaps for want of knowing the doctor, may rather think, that he has herein soothed and displayed his own vanity, by acquainting the public how eminently he thinks he shines, what an high opinion is entertained, and of how much importance he is looked upon by some persons, that there was no small danger of his being set up for the standard of truth. But if he is not fond of gaining followers, why did he preach those sermons and publish such a book? There can be no doubt but it was with desire that it might be read, and that every body might receive it and be of his mind; for that he really believes it to be according to the truth of the gospel, I have not the least doubt; tho' indeed his sentiments and practice herein appear to me as opposite to truth, as darkness is to light, and every way contrary to the true faith and order of the gospel. So that if mankind will use their reason, adhere closely to scripture, and follow Christ, they can be in no danger of becoming the followers of Dr. Taylor, instead of being the disciples of Christ Jesus the Lord.

8. *A Forerunner to a farther Answer, &c.*

Thus having closely attended the doctor quite thro' his preface, with some remarks by way of introduction, concerning his strange perplexed notions of what he calls the *Abrahamic covenant*, I shall, for the present, content myself with directing my readers where to find more than a sufficient answer to the several parts of his pamphlet, which being carefully perused by a minister, he afterwards read over the Appendix above referred to, and finding it a good answer to Dr. Taylor, he asked me, the first opportunity, if I had foreseen the doctor's publishing this piece upon the covenant, and had written that Appendix on purpose? Indeed I cannot say that I had no thoughts of Dr. Taylor's publishing the sermons he had preached upon Gal. iii. 17. before I wrote that Appendix; and if it be duly examined by an impartial mind, I think it must appear to such, a full and clear answer to the doctor's whole scheme and fanciful arguings for his *Abrahamic covenant*. And here let it be considered, that baptism was denied to the children of Abraham, notwithstanding their boasted birth and privileges, for want of their having the requisite qualifications, and they were exhorted first, *to bring forth fruits meet for repentance*, Matth. iii. 7, 8, 9. Have we therefore the least ground to imagine, that children of christians should be admitted to baptism without those qualifications, since they can derive no right thereto from the obedience, faith, or holiness of their parents, any more than Noah, Daniel, and Job, could convey the right of safety or deliverance to their children, from the overflowing scourge of temporal evils? See my Letters to Mr. Whiston. p. 27, 28, 29. And moreover, does not St. Paul assure us of this, Rom. iii. 21—31. ch. iv. 1—25, Gal. iii. 1—29, the very chapters which Dr. Taylor makes use of, where it is so often declared, That Abraham is neither the father of *Jews* nor *Gentiles* under the gospel dispensation, but only of such as are his thro' faith, of faith, or by faith of Jesus Christ. So that none can be accounted his children but them that believe, and walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. This is impossible to be understood of newborn babes, and is therefore, in every view, absolutely incompatible with the doctor's scheme, as hath been sufficiently shewn in the above Appendix, and may be still farther, if there be occasion. Does this prove that he has not been writing under any bias? Or does it not rather shew him to have been so far carried aside by the prejudices or force of education and prepossession, that he could not discern the truth in so clear a point?

And

And as to his pretence that *we have no scripture authority for the baptizing of adult persons born of christian parents*, this is a meer cavil; but if it be of any weight, or there be the least force therein, against our practice, it must necessarily destroy the doctor's whole scheme, and every thing else that he has, or can urge for baby-baptism: Because if the adult, or believing children of christian parents, are not the proper subjects for baptism, then it is impossible that newborn infants utterly incapable of faith, and whilst they have not the least sense of repentance, nor indeed occasion for any, should ever be the suitable and proper subjects for that baptism which our blessed Lord instituted, only for those who believe and repent, and which in the very nature of it is suited to none else. But as this pretence is taken from Mr. Emlyn, so my answer to him is a sufficient reply. However, I may here remind Dr. Taylor of his own pleas, viz. *If the New Testament were wholly silent upon this head*, if we had no particular instance therein recorded of any believers being baptized; yet *there was no occasion for another express command*, because the commission of our blessed Lord would be a sufficient warrant for us, and should be so to all other christians; for he has commanded, that all who *believe the gospel*, without any distinction, throughout the whole christian dispensation, *even unto the end of the world*, should be baptized in the name of the Father, and of the Son, and of the Holy Ghost, Matth. xxviii. 19, 20. Mark xvi. 15, 16. And no power, no not all the powers upon earth, have the least right to alter, or to *make void his laws*; which ought therefore strictly to bind every professor of the christian religion, and must remain in full force, until Christ shall return again to his church and people. See my Answer to Mr. Emlyn, p. 81, 82, 83, 84. Letters to Mr. Whiston, p. 7, 8, 27, 28, 29.

And as to the fable of Jewish proselyte baptism, which the doctor has so fondly adopted and made so much use of, notwithstanding the strongest proof and clearest evidence which has been produced both from scripture and antiquity of its being a forgery, or a pretence altogether groundless; that is also answered in the same Appendix, and in the preface to my Remarks, &c. in answer to Dr. Benson, whom Dr. Taylor, p. 44, styles his very good friend. And also in my Answer to Mr. Emlyn, at the end of my Supplement, as referred to in the Appendix.

What our doctor asserts concerning *circumcision being the seal of the covenant applied to infants under the Jewish; and the state of infants being worse if baptism be denied them under the*

10 *A Forerunner to a farther Answer, &c.*

the christian dispensation, is also answered in the Appendix, and in my Supplement, p. 22, 23. And still farther, in my Remarks on the Office of Baptism in the kirk of Scotland, and the English Directory by the assembly of divines, and in my Answer to Dr. Leland, &c. &c. &c.

Again, what the doctor says of baptism coming in the room of circumcision, from Colos. ii. 11, 12. is also answered in my Supplement, &c. p. 20, 21, 22.

And whereas the doctor often pleads, as many others had done before him, that infants are not forbidden to be baptized, and triumphs greatly in this supposed advantage to his cause. This plea also is fully answered, p. 46, to p. 52, of the Supplement, to which I shall only add this farther remark upon Deut. xviii. 15—20, therein quoted: namely, that it is a direct and express prophesy, peculiar to Christ and the christian dispensation, and as such is made use of by St. Peter, Acts iii. 22—26. And therefore infant baptism with every thing else that is not commanded by the Lord, is by this scripture expressly forbidden to be performed in his name, throughout the whole christian dispensation, which, I think, gives room for much animadversion upon the doctor and others, for their many vain triumphs, that it is no where forbidden in scripture. This text one would think should be sufficient to silence them for ever, and also to make them lay aside the practice of infant sprinkling, if they duly considered the awful threatenings denounced therein, and also in John xii. 44—50. And as the doctor himself acknowledges, p. 44, 45. That evidence drawn from the scriptures of the Old Testament, is both necessary and sufficient (*nay, he says, p. 43. essentially necessary*) to establish our sentiments of the gospel, even supposing the new Testament upon some points were altogether silent. For it was no ways necessary to repeat, and particularly inculcate what was clearly declared and established before. This point, therefore, being so very clearly declared and established by God himself, and confirmed by an apostle of our blessed Lord's; if Dr. Taylor would be consistent with himself, he must give up all his empty, groundless triumphs, wholly lay aside the unscriptural practice, and publicly acknowledge to the world, that infant baptism is not only without, but is even expressly contrary to the divine authority. And this we might justly expect from the promise he has made, p. 52. where he says, 'If these arguments did appear to me to be conclusive, I would freely and openly acknowledge it, and without any delay or reserve would persuade christians to lay aside an unscriptural practice.'

But

But whether he will think *these arguments conclusive*, time alone must discover.

The whole scheme of the doctor's *Abrahamic covenant* being fully and clearly answered in the above references, I shall now lead the readers to a just explanation of the following scriptures, which he will see are no way servicable to the doctor's cause, and that the pretences he would draw from thence in favour of it, were fully answered before his pamphlet was printed.

For the words of our Saviour, *Matth. xix. 14. Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.* See Supplement, p. 23, 24, 25.

For the words of St. Peter, *Acts ii. 39. The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call.* See Supplement, p. 25, 26, 27. Answer to Emlyn, p. 83, 84.

For the words of St. Paul, *1 Cor. vii. 14. The unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband, else were your children unclean, but now they are holy.* See Supplement, p. 28, 29, 30. Answer to Emlyn, p. 87, 88, 89, 90, 99.

Concerning the baptizing of households in general. See Supplement, p. 27, 28.

And particularly of the baptizing *Lydia and her household, and the jailor and his house*, mentioned *Acts xvi. 13—15. 30—34.* See Supplement, p. 16, 17, 18, 19, 20.

To say, that perhaps Dr. Taylor never read these answers, and therefore he took no notice of them, can be no excuse: For I cannot suppose the doctor like some other persons, who are afraid to look into pieces written against their own favourite opinions for fear of conviction: Nor that he holds a lay writer in such contempt, as to think it stooping too low to read his works; for that he has seen some of the pieces here referred to, can be proved: And as the writer of such a treatise as this before us, it is certain he ought to have read them all; to think otherwise is very improbable, as we lived so near, sometimes conversed together, and visited each other. Nay, before he printed his treatise upon *atonement*, he carried the manuscript to my lodgings, and left it there for me, with this request, that I would look it over, and make my remarks upon it.

One thing more I must take notice of before I dismiss this laboured work of our author's. In p. 56. having quoted *Acts ii. 41. Then they that gladly received his word were baptized,* the doctor says, 'But such expressions here and elsewhere must

12 *A Forerunner to a farther Answer, &c.*

‘ must not be understood in opposition to, or excluding
 ‘ their children. *And the note, p. 57, runs thus.* Nor
 ‘ must that passage, in Acts viii. 12, be understood exclu-
 ‘ sive of children—*they were baptized both men and women*;
 ‘ that is to say, women as well as men, females as well as
 ‘ males; whereas males only had the initiating ordinance
 ‘ applied to them under the preceding dispensation.’ To
 this I answer (what any reader may see) that the words of
 the evangelist St. Luke, are as clear and determinate in both
 passages, as if designed on purpose, by the Holy Ghost, to
 prevent such a misconstruction as the doctor has fallen upon,
 to favour his darling scheme; an interpretation, which not
 only tends to mislead the weak, but even looks like an insult
 upon the understanding of others, an abuse of scripture, a
 violation of truth, and the clear sense of words, without
 the least syllable in the text to favour it; a thing scarcely to
 be paralleled, except among those who endeavour to support
 and propagate error and superstition; for such are indeed
 under a kind of necessity to do so for the support of their
 errors, till they can deny themselves, and are resolved to re-
 nounce error, and to embrace the truth in opposition to it,
 tho’ ever so unpopular, and contrary to their worldly in-
 terest. St. Luke’s words are, *Then they that gladly received*
his word were baptized; which must mean, if there be any
 sense in words, that there were none baptized but only *they*
that gladly received the word. And the verse immediately
 following confirms the same, and confines the sense of the
 above to those only *who gladly received the gospel or doctrine*
which St. Peter taught; and informs us, that the same per-
 sons *who gladly received the word and were baptized, continued*
steadfastly in the apostle’s doctrine and fellowship, and in break-
ing of bread and in prayers. Not a tittle of which can be
 true (and therefore ought not to be supposed, as it cannot be
 understood) of such children as Dr. Taylor would have us
 think were then baptized. So that we are well assured, both
 from the text and the context, that if there were amongst
 those *three thousand souls* then added to the number of disciples,
 any persons baptized, whose parents were then living, as it
 is possible there might be, even from those of twenty up to
 sixty years of age, yet there were none baptized but those
 who believed, or received the word preached with joy and
 gladness of soul.

And as to Acts viii. 12, the words, if possible, are still
 more determinate. *But when they believed Philip preaching*
the things concerning the kingdom of God, and the name of
Jesus Christ, they were baptized both men and women. It is
 as plain from hence, as words can make a thing, that none

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are here said to be *baptized* but those who *believed*; and that every one here said to be *baptized* was either man or woman. So that this text also is impossible to be understood of any infants to favour the doctor's scheme; even the note itself discovers his distress, and that he was so embarrassed as not to know which way to evade the force of this text, or to express himself in any terms that could serve his cause.

By the specimens already given, the reader must see, in some measure, whether our author has *honestly endeavoured to free his mind from every prejudice*; and whether he has, or has not been writing under any *bias and prepossession*. And as for what has been farther said upon the two last mentioned texts, St. Paul's solemn appeal, *that he had not shunned to declare the whole council of God, and kept back nothing that was profitable unto the church*: His living at Ephesus the space of three years, and tarrying at Corinth a good while more than a year and six months, and withal the total silence of scripture about the baptizing of infants, I refer my readers to p. 10, 11, 12, 16, 17, 18. of the Supplement to the Sermons preached against popery at Salters Hall, the last edition of which I always refer to. See also the third chapter of *Reformation in Religion the great means of national Prosperity*. And besides the tracts above referred to, if the inquisitive reader will examine the late reverend and learned Mr. Stennet's Answer to Ruffen; and the very learned Dr. John Gale's Sermons, Vol. II, and his Reflections on Dr. Wall's History of Infant Baptism, he will there find such answers to most of our Pædo-baptist's pretences upon that subject as were never yet answered by them. This naturally brings to my mind what Dr. Doddridge says of the writings for infidelity, and is justly applicable to the writings in favour of infant baptism: 'Sad indeed is the drudgery our brethren must go thro' in reading such authors—but the confirmation which their faith may receive by the very efforts made to overthrow it, will, I hope, in many instances be a sufficient reward. And as these pieces, especially in the hand of second-rate writers, contain little more than a confident and unwearied repetition of the same objections, which have been answered perhaps many scores and hundreds of times, without taking any notice of the replies.—So when they accidentally start up in their way, they will soon see, that many of them are grounded on notorious falshood, and are in themselves despicably mean, especially when set against the great arguments for it, of which they are already possessed.'

* First Letter in Answer to Christianity, not founded on Argument, p. 46, 47. 21, 22.

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14 *A Forerunner to a farther Answer, &c.*

Many other parts of Dr. Taylor's pamphlet, besides what have been taken notice of above, might be shewn to be answered before it was printed, but these shall suffice at present: Tho' if a more particular and distinct answer should ever be published to this greatly applauded piece, tracing the author closely thro' all his intricacies, in order to expose and lay open his various arts, evasions, distinctions, and tautologies, his suppositions, certainly's, may be sures, and doubtlesses, &c. &c. instead of proof, together with his misconstructions and misapplications of scripture, it can be no credit to those who have so highly applauded it.

I have at present done with this *Covenant of Grace, and Baptism the Token of it, &c.* But having so favourable an opportunity, I shall just take notice of one thing in the doctor's paraphrase and notes upon St. Paul's epistle to the Romans, a piece in many respects written under the same prejudices and prepossessions, and in some places with a view to serve the same ends with that we have just been treating of, particularly upon chap. vi. ver. 5, where he has endeavoured to pervert one of the most beautiful and significant metaphors which the scripture any where gives us of the ordinance of baptism, and the implantation of members into the christian church. The text says, *For if we have been planted together in the likeness of his [Christ's] death, we shall be also in the likeness of his resurrection.* But Dr. Taylor says, he ' would translate the Apostle's words, *ἐν τῇ ὁμοιότητι τοῦ θανάτου αὐτοῦ, &c.* thus: *For if we have been made growers together with Christ in the likeness of his death [or in that which is like his death] we shall be also growers together with him in the likeness of [or in that which is like] his resurrection.* I reckon it is a metaphor (and a beautiful one) taken from grafting, or making the cyon grow together with a new stock, and have accordingly paraphrased the verse. Here I shall just observe, according to the doctor's language, That if *the twig which is cut off from its original stock, and is thereby become dead to the old trunk whence it is cut off, is then grafted into a new stock, then it is not a natural branch shooting forth from it, but is only a graft receiving, not a new life, as the doctor pretends, but only sap or nourishment to continue its life, or keep it growing.* And as such has no similitude with what Dr. Taylor pleads for, viz. that the children of christians are *the holy seed, like the natural branches of a fruitful tree, and are born members of the christian church, and as such have a natural right to the ordinances, and to every other kind of spiritual nourishment which is to be had there.*

Thus

Thus we see that the doctor, notwithstanding the unlawful liberty which he has taken with the writings of this inspired apostle, could not so wholly obscure the truth, as effectually to serve his human scheme by it. A little while after the publication of that work, I mentioned this passage to a learned divine, who was intimately acquainted with the doctor; and his reply to me was, *I am sorry to hear this, because it must be done with design; for Mr. Taylor must know better; and that it is the same word which St. Paul uses, 1 Cor. iii. 6. I have planted, Apollos watered.* And being soon after with the doctor, he said to him, *I was lately in company with a gentleman, who was making some animadversions upon your paraphrase and notes on the sixth chapter of the epistle to the Romans; and he tells me you have rendered the words in the fifth verse, made growers together; but, Mr. Taylor, you must know better, you know it is the same word which St. Paul uses in the Corinthians, I have planted.* And he assured me Mr. Taylor never attempted to vindicate his translation, but only said, *I thought so when I writ it.* To be sure, if he had not thought so, he could not have wrote it; but will this justify such a perversion of truth? The doctor ought to have known better; and his very answer upon it to that learned divine seems to imply he was then conscious that his paraphrase and notes on this text was wrong: And who therefore can rely upon commentators, when they can wrest scripture in this manner to favour any kind of corruption, or the least change in a divine institution, and not make a public retraction of such misrepresentations after conviction? Hence we find that great learning in a writer, or the being a meer scholar, will not always enable a man to surmount the prejudices of education and prepossession; nor is it a sufficient security against their making use of mean, unworthy methods, in order to serve a darling scheme. For herein what Dr. Wright says in his sermon on scripture and tradition, p. 50, is fully verified. ‘By thus contradicting, and leaving the scripture, men of learning are led into endless mazes, and the most dishonest arts; and the poor laity in common life, are subject to perpetual tyranny, and to have new yokes of bondage put upon them in every age.’

Here I shall close this my Forerunner to a farther answer, if need be, with an observation long since made, but well suited to our learned doctor's preface and practice.

*By education most have been misled;
So they believe, because they were so bred:
The priest continues what the nurse began,
And thus the child imposes on the man.*

POSTSCRIPT.

THE foregoing pages, together with those parts of the several tracts therein referred to, will, I am persuaded, when carefully examined by the impartial and judicious reader, appear to be not only a sufficient, but clear answer to Dr. Taylor's *Covenant of Grace, and Baptism the Token of it, &c.* To which I will just add this short remark, as I had done in my *Answer to Infant-Baptism a reasonable Service*; namely, 'That if every thing our author has said were just and true, which is very far from being the case, yet his work is but half done, till he prove, beyond doubt, that the sprinkling a few drops, or pouring a small quantity of water upon the face, is really dipping or burying the whole body under that element.'

N. B. *The Covenant of Grace, and Baptism the Token of it, explained upon Scripture Principles.* By John Taylor, D. D. of Norwich, was not, I think, published till after he was removed from thence; and as very few people elsewhere may know of his removal, so I thought it was most advisable that my title should be expressly conformable to the doctor's own. And I may just add, that this answer was sent up to my printer, by post, the third day of January last, with a desire to have it printed forthwith; but his press being at that time fully employed, it could not be then put in hand.



E. L. N. I. &c.

[illegible]